THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." Luke 2. 14

"How beautiful are the feet of him that publisheth Salvation." Isa. 52. 7.

VOL. II. SATURDAY, OCT. 23, 1824. NO. 17.

PROCEEDINGS OF THE GENERAL CONVENTON OF UNIVERSALISTS, SEPT. 1824.

Agreeably to adjournment, the members composing the general convention of Universalists, for the New England states and others, assembled at Strafford, Vt. on Tuesday evening, Sept. 14, 1824; and after uniting with Br. Edward Turner in thanksgiving and prayer, organised the council as follows:

1. Chose Br. Edward Turner, *Moderator.*

2. Chose Br. Hosea Ballou, *Clerk.*

3. Chose Br. Sebastian Streeter, *Assistant Clerk.*

4. Chose Brs. Hosea Ballou, Robert Bartlett, and Sebastian Streeter, a committee to receive applications for letters of fellowship, or for ordination; to examine the candidates, and report to the convention during the present session.

5. Received the credentials of delegates, and read letters from several churches and societies.

6. Adjourned to Wednesday morning, 8 o'clock. Prayer by Br. T. Whittemore.

7. Met agreeably to adjournment.—Prayer by Br. D. Skinner.

8. Order of the public service for Wednesday.

Br. Dolphus Skinner, the Introductory prayer.

Br. Thomas Whittemore, the sermon, from i. Cor. ix. 16. *For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea woe unto me, if I preach not the gospel.*

Concluding prayer, Br. William Bell.

9. The committee on application for Ordination, &c. reported in favor of ordaining Br. Eliphalet Case, jr. to the work of the Gospel Ministry, at large, which report being acepted, made the following arrangements for public service, on Wednesday, P. M.

Br. Kittridge Haven, Introductory prayer.

Br. Sebastian Streeter, the Sermon. Text, Eph. iii. 8, 9. *Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*

Br. H. Ballou, the Ordaining prayer.

Br. E. Turner, the Charge, and delivery of the Scriptures.

Br. R. Bartlet, the Right Hand of Fellowship.

Concluding prayer, by Br. Warren Skinner.

10. By request of Br. E. Turner, voted to excuse him from further services, as standing clerk of this convention.

11. Voted the thanks of the convention to Br. E. Turner, for the faithfulness with which he has discharged the duties of his office as standing clerk.

12. Chose Br. H. Ballou, 2d, standing clerk of the convention.

13. Appointed Brs. R. Bartlett, John E. Palmer, and D. Skinner, a committee to visit the Northern association, to be holden at Whitehall, New York, on the first Wednesday and Thursday in October next.

14. Appointed Brs. E. Turner, R. Streeter, and S. Cobb, a committee to visit the Eastern association, to convene at Wayne, Me. on the first Wednesday and Thursday in July next.

15. Appointed Brs R. Carrique, A Kinsman, and S. R. Smith, a committee to visit the Western association, to meet at Eaton's Bush, on the first Wednesday and Thursday in June next.

16. Appointed Brs. Hosea Ballou, T. Whittemore, and S. Streeter, a committee to visit the Southern association, to assemble at Wilbraham Mass. on the last Wednesday and Thursday in June next.

17. Voted, that the N. Hampshire Universal association be received into the fellowship of this convention.

18. Voted to receive into fellowship

with this convention, the Rockingham association of Universalists.

19. Appointed Brs. E. Smith, L. Willis, and D. Skinner, a committee to visit the New-Hampshire Association, to convene at Hancock, N. H. on the 2d Wednesday and Thursday in June next.

20. Appointed Brs. E. Turner, J. Wood, and T. Whittemore, a committee to visit the Rockingham Association of Universalists at Nottingham, N. H. on the first Wednesday and Thursday in Sept. 1825.

21. The following societies were respectively received into fellowship with the General convention :—The society of Universalists in Lempster, N. H ; the society of Universalists in Springfield, N. H. the Universalist society in Waterford, Vt. and the second society of United Christian Friends in the city of N. Y.

22. Adjourned to 8 o'clock Thursday, A. M.

23. Met agreeably to adjournment, and commenced the labors of the day in devout thanksgiving and prayer, by Br. Micajah Coburn.

24. The committee on applications for letters of fellowship, &c. reported in favor of a letter to Br. Micajah Coburn, and the report was unanimously accepted.

25. Heard the report of the committees appointed at the last session of the convention to visit the different Associations.

29. The following resolve was unanimously passed : Resolved, that in future, in all instances of difficulty existing between brethren in the Ministry, or between a brother in the Ministry and a Church or society in fellowship with the General convention, it will be the duty of such parties to settle their difference by a mutual council, chosen of such as are in fellowship with the convention ; and should either party refuse to submit the case to such a council, the other shall have a a right to choose an exparte council, and the decision in either case shall be final.

27. Br. S. Streeter reported the dissolution of his pastoral relation to the Universalist church and society at Portsmouth N. H. and his connexion with the first church and society of Universalists in the city of Boston.

28. Order of public service, on Thursday, A. M.

Br. S. Streeter, Introductory prayer.

Br. E. Turner, the sermon, from 1. Cor. 21. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* Br. D. Skinner, the concluding prayer.

29. Order of public service on Thursday, P. M.

Introductory prayer, Br. E. Smith.

Br. H. Ballou, the sermon, from Matt. xxii. 37, 40. *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.* Br. E. Case, Jr. the concluding prayer.

In addition to the regular services above mentioned, a discourse was delivered on Wednesday evening, by Br. D. Skinner, from James. i. 27 ; another by Br. E. Smith, at the lower village, from Acts xvi. 17 ; and others on Thursday evening, by Br. L. Willis, and Br. J. E. Parmer.

30. Appointed Br. S. Streeter to prepare the Minutes of this convention for the press, and to accompany the same with an appropriate Circular.

31. Voted that the minutes of the proceedings of this convention be published in the Universalist Magazine, and also in the respective periodical publications of our order.

32. Having finished the business of the session, we united with Br. Hosea Ballou in devout thanks to God for the refreshing season enjoyed by our souls, and in fervent prayer for the repetition of like favors, and adjourned to meet again, at Hartland, Vt. on the third Wednesday of Sept. 1825. By order.

S. STREETER.

CIRCULAR OF THE CONVENTION IN 1824.

To the Ministers of the Gospel which God preached to Abraham, saying, "In thee shall all nations be blessed ;" to the faithful in Christ Jesus, who believe in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began ;" and to the ransomed of the Lord, whithersoever scattered abroad, to whom this epistle may come, the General Convention of Universalists sendeth Greeting :

DEARLY BELOVED,

Pursuant to a custom coeval with the establishment of the General Convention-

we address you from the fulness of our hearts, that ye may be partakers of our joy. "By the good will of him who dwelt in the bush," we have been favoured with another annual meeting, and it was truly "a time of refreshing from the presence of the Lord." From the commencement of the body, there has, probably, never been a more cordial and profitable season experienced. "The angel of the Lord came upon us, and the glory shone round about us." The meeting was well attended, and the brethren appeared to be "of one mind and of one spirit," and determined, by the grace of God, to "strive together for the faith of the gospel." No root of bitterness sprang up among us, to choak the good seed of the kingdom. No inclination is felt to exaggerate in describing the harmony and happiness of the occasion, and that we do not, will appear from the minutes, which are a brief and faithful detail of the transactions of the meeting.—Investigation and discussion were unavoidable in some parts of the business; but during the whole session, there was not, it is believed, a sentiment expressed, nor a sentence uttered, but with the purest motives, and in a temper compatible with the spirit of the gospel. The letters sent from different Societies, and the accounts given of others, by brethren in the ministry, who have laboured with them in word and doctrine, were encouraging to the lovers of "the truth as it is in Jesus." Notwithstanding the various causes which obstruct the free course of the real gospel, it unquestionably progresses in a degree hitherto unparralieled. New Societies are formed, and houses for publick worship are erected, or are erecting in almost every direction. The odium, which superstition has, for ages, attached to a profession of faith in "the common salvation," is rapidly dissipating under the renovating influence of "the Sun of Righteousness," who has risen, and is still rising upon thousands, "with healing in his wings."—Preachers of splendid acquirements, who have heretofore zealously laboured to disseminate the traditions of men, and young men of promising talents and virtues are constantly entering the ministry of universal reconciliation. Our Master seems to be rapidly hastening the time, when "a little one shall become a thousand, and a small one a strong nation." The difficulties which, for a long time, partially suspended, or embittered the intercouse of some brethren, are by the grace of God amicably, and it is believed, effectually adjusted; and a spirit of union and peace pervades, in a good measure, the whole order. These difficulties, though a subject of much regret at the time, will undoubtedly eventuate in the consolidation and permanency of the general connexion. They were probably, designed by our heavenly Father, as a course of salutary discipline. They formed, under his superintending hand, a necessay and useful trial of our faith. The termination of them in a cordial, and a firm fellowship, will show to ourselves and to the world, that the doctrine in which we believe possesses sufficient virtue and power to overcome all difficulties; to remove every stumbling block out of the way of brethren: and ultimately to diffuse a spirit of perfect pacification through the whole family of man. Let us all seize the golden opportunity, and if we "have aught against a brother," exhibit this bright trait in the practical character of our religion. Let the world see that a hope in the forgiveness of sins, begets in our hearts a forgiving disposition. It was with a view to accelerate a just and satisfactory settlement of any differences which may hereafter occur, that the resolve inserted in the minutes, was unanimously passed. The course heretofore pursued by the Convention, has in the increase and extent of the connexion, become burdensome, and therefore, unatainble. The members have spread over a vast extent of country. In this imperfect state, "offences must needs come," and to carry them before the Convention, the annual sessions of which are, at times, extremely distant from each other, subjects the parties to great and needless inconvenience and expense. It is also believed that a variety of circumstances renders the Convention a less competent tribunal, than a select Council. Many of the members which compose it necessarily live remote from the scene of difficulty, are unacquainted with the nature of it, its origin, progress, and nameless circumstantial facts, a knowledge of which is essential to an equitable decision; but of which they have no means of obtaining satisfactory information. A Council, selected from among intelligent and candid brethren, who live at a convenient distance, can easily go to the very theatre of contention, make deliberate and close inquisition into all its circumstances, probe the wounds deeply, and

thus obtaining a critical knowledge of its nature, and its bearings, will be more likely to prescribe and apply a healing and effectual remedy. There are many other considerations which might be urged in vindication of this measure, but it is unnecessary. The nature of the case will suggest its propriety, and insure, we are confident, the approbation of every brother. But it is hoped that we shall all connect with this approbation, a fixed purpose of heart, to learn wisdom from the things we have suffered, and in future, to keep to the utmost of our powers, "the unity of the spirit in the bond of peace." This is a subject on which we cannot too frequently, or too zealously stir up the minds of each other. To this, let the brethren in the ministry, and particularly those who have just entered the vineyard, take early and perpetual heed. It constitutes the very marrow and fatness of ministerial usefulness. Eloquence is nothing, talents are nothing, and boasted virtues are nothing, if dissociated from that "charity which thinketh no evil, speaketh no evil, beareth all things, and which never faileth." "By this shall all men know that ye are my disciples, if ye have love one to another."—The future prosperity of the cause in which we are engaged requires only a general concentration of efforts. Let all "who have named the name of Christ strive together for the faith of the gospel," and we may fear no evil, for no weapon formed against us can prosper.

Before closing this circular, it is thought expedient to suggest to our brethren, the importance of an increased attention to the annual meetings of the Convention. At every session, some Societies are not represented by a delegate, or by any direct communication. We of course cannot have so pefect a knowledge of the general connexion as is desirable, or as the interests of the body the require. Would it not tend, in various ways, to advance the common interest, should each Society in the connexion, not represented by a messenger, uniformly send a letter to the Convention, stating the number of members, how many have joined or left, during the previous year, how much preaching it has had, what numbers usually attend publick worship, and a plain account of its general condition and prospects? And may not the Clerks of the respective Associations afford much aid to the general cause, by forwarding to the Convention in writing, as detailed a report of the Societies in fellowship, the number of members belonging to each respectively, &c. as convenience may permit? These suggestions, the brethren will duly consider, and regulate their proceedings agreeably to their convictions of propriety. Let us constantly bear in mind that one great motive in all our united efforts, is the promotion of practical sobriety, righteousness and godliness in the world. A principle design in all our labours at present, is to convince mankind that this is, in fact, the natural tendency of the faith which we cherish and disseminate. The great battle with respect to doctrine has already been fought; the victory is won: "We are more than conquerors through him that loved us." The field is ours; and we have now little to do except to remove the rubbish; to cultivate the soil, and to render it fruitful in every good word and work. But refined speculations, learned criticisms, and levelling arguments will not of themselves accomplish the object. Without the enriching influence of practical goodness, they are "as sounding brass or a tinkling cymbal." A peaceable and holy life is the only sound logic in this case. This will exert an irresistable power over gainsayers. It will effectually put to silence, the tongue of foolish men. Let the pure light of universal grace shine in all our lives, and opposition to the moral tendency of our faith must cease, wherever it is known. This is evident from facts within our observation. In all cases, the most is said against this faith, where the least is known of it; and where people generally, have had the best opportunity to become acquainted with its principles, and their influence upon society, there is the least opposition to it, as being dangerous and immoral in its tendency. Indeed, where people have barely heard of this heavenly doctrine, but are entirely ignorant of its character, the lip of detraction knows no bounds; but as the mind becomes acquainted with it, the virulency of opposition ceases; and where it is thoroughly understood, the noisy tongue of slander itself, dares only whisper its unfriendly insinuations. This plain fact speaks volumes in favor of our general system of faith. And now, dear brethren, may we all prove ourselves expert in multiplying this sort of evidence, and without the least division, "add to our

faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of the Lord Jesus Christ."

By order, S. STREETER.

PROF. EVERETT'S ORATION.

The following is the concluding part of Prof. EVERETT's Oration, delivered at Cambridge, Mass. before the Phi Beta Kappa Society. It should be remarked that Gen. LA FAYETTE was present.

"There are no more continents or worlds to be revealed; Atlantis hath arisen from the ocean—the farthest Thule is reached—there are no more retreats beyond the sea, no more discoveries, no more hopes. Here then a migh y work is to be fulfilled, or never, by a race of mortals. The *man* who looks with tenderness on the sufferings of good men in other times; the *descendant* of the pilgrims, who cherishes the memory of his fathers; the *patriot*, who feels an honest glow at the majesty of the systems of which he is a member; the *scholar*, who beholds with rapture the long sealed book of unprejudiced truth expanded to all to read; these are they by whom these auspices are to be accomplished.—Yes, brethren, it is by the intellect of the country that the mighty mass is to be inspired that its parts are to communicate and sympathize, its bright progress to be adorned with becoming refinements, its strong sense uttered, its character reflected, its feelings interpreted to its own children, to other regions and to after ages.

"Meantime the years are rapidly passing away, and gathering importance in their course. With the present year will be completed the half century from that most important era in human history, the commencement of our revolutionary war.—The jubilee of our national existence is at hand. The space of time that has elapsed from that momentous date, has laid down in the dust, which the blood of many of them had already hallowed, most of the great men to whom, under Providence, we owe our national existence and privileges. A few still survive among us, to reap the rich fruits of their labors and their sufferings; and *one* has yielded himself to the voice of a people, and returned in his age to receive the gratitude of the nation to whom he devoted his youth. It is recorded on the pages of American History, that when this friend of our country applied to our commissioners at Paris, in 1776, for a passage in the first ship they should despatch to America, they were obliged to answer him (so low and abject was then our dear native land) that they possessed not the means nor credit sufficient for providing a single vessel, in all the ports of France. Then exclaimed the youthful hero, "I will provide my own;" and it is a literal fact, that when all America was too poor to offer him so much as a passage to her shores, he left, in his tender youth, the bosom of home, of happiness, of wealth, of rank, to plunge in the dust and blood of our inauspicious struggle.

"Welcome, friend of our fathers, to our shores! Happy are our eyes that behold those venerable features. Enjoy a triumph, such as never conqueror or monarch enjoyed—the assurance, that throughout America there is not a bosom that does not beat with joy and gratitude at the sound of your name. You have already met and saluted, or will soon meet, the few that remain of the ardent patriots, prudent counsellors, and brave warriors with whom you were associated in achieving our liberty.

"But you have looked round in vain for the faces of many, who would have lived years of pleasure on a day like this, with their old companion in arms and brother in peril. Lincoln, and Green, and Knox and Hamilton, are gone; the heroes of Saratoga and Yorktown have fallen, before the only foe they could not meet. Above all the first of heroes and of men, the friend of your youth, and more than friend of his country, rests in the bosom of the soil he redeemed. On the banks of his Potomac, he lies in glory and peace. You will visit the hospitable shades of Mount Vernon, but him whom you venerated as we do, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to his roof. But the grateful children of America will bid you welcome, in his name. Welcome, thrice welcome to our shores; and whithersoever through the limits of the continent your course shall take you, the ear that hears you, shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim, with

heartfelt joy, welcome, welcome LA FAYETTE!"

HERALD OF SALVATION.

SATURDAY, OCTOBER 23, 1824.

AN AWFUL WARNING TO THOSE WHO INCULCATE THE DOCTRINE OF ENDLESS WOE AND DESPAIR!!

On the 6th inst. a man named *James Florida* put an end to his life by cutting his throat with a rasor. The verdict of the Jury of Inquest was, that he destroyed himself in a state of mental derangement. This unfortunate man lived about one mile from the village of Copenhagen, which is about twelve miles from this place. He is said to have been a social cheerful, well disposed man, in comfortable circumstances, with a wife and a large family of children. About two months since, he attended an evening meeting where were two Baptist preachers; one of whom, towards the close of the meeting inquired if there were any there for Christ. Mr. F. came forward, kneeled before the Elders, said he must give himself up, desired to be prayed for, and proceeded to relate his exercises of mind. He was soon stopped as it was supposed that he was intoxicated. One of the Elders, finding that Mr. F. was not intoxicated, visited him the next day; but could not remove the gloominess with which his soul was enveloped.

From that fatal period, he roamed abroad and continued at home in the agonies of occasional delirium and despair. He manifested an extreme anxiety to warn people to flee from the wrath to come — He was often heard to say that he had never had such sensations till he heard the preaching above mentioned. From all these circumstances, including his tragical death, we may rationally infer, that the doctrine of eternal vengeance led him to despair of the mercy of heaven, and violently put a period to his own life. We wish not to wound the feelings of any human being. We respect the *sincere* of all denominations. But we earnestly beseech all to consider well the tendency of a sentiment, by which *parents, children, husbands, wives, brothers and sisters, the dearest kindred of existence* are sundered forever!

The following is the language of Calvinism, "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased, or diminished."

Now if a man suppose himself one, who "by the decree of God is unchangeably designed" as a victim of "everlasting death," is it surprising that he should loathe his existence and be driven to insanity? Did Jesus Christ dwell upon the torments of hell till his hearers were seized with delirium and madness? Surely not. At his word, the sick, the possessed, the deaf, the dumb, the blind, the lame, and even the dead were restored. The following scripture Jesus applied to himself: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; *he hath sent me to heal the broken hearted*, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." St. Luke, 4, 18, 19.

CHENANGO BRANCH ASSOCIATION.

The Chenango Branch Association of Universalists was attended in the town of Hopbottom, County of Susquehannah, Pennsylvania, on the first Wednesday and Thursday in september last.

Br. N. Stacy was chosen Moderator, and Br. S. Adams and S. Finch Clerks.—Two Societies were received into fellowship, and Br. John A. Dexter received a letter of fellowship as a preacher of the gospel of Salvation. The New Constitution of the Western Association was unanimously adopted, and Br. S. Adams appointed standing Clerk of that branch.

Four discourses were delivered by Brs. S. Finch, O. Ackley, E. Ferris and N. Stacy. The Association adjourned to meet at Tioga Point, county of Bradford, Penn. on the last Wednesday in August, 1825.

Remarks.

"The business of the Council was conducted with the greatest harmony. A numerous concourse of people attended, and especially the last day, with apparent interest, to the public ministration of the word. Eight preachers were present, and seven societies were represented by delegates, and we heard good news from many

others There is a numerous society in Hopbottom. The corner stone of a meeting-house in that society was laid in masonic form, I think in July, and a very excellent frame is now erected thereon. Br. Marsh is expected to return from Vermont, (whither he is gone,) this fall or winter, and minister to them. And finally, every thing conspires to encourage the labourers in the vineyard of Christ, to be faithful. "Let every thing that hath breath praise the Lord: praise ye the Lord."

N. S.

Prayer.—If a man seldom or never separate himself from the world, and withdraw his attention from its engrossing concerns, and go into the holy presence, where earthly things cannot intrude; if he seldom or never hold communion with the great Father, and thus receive the solemnity of devotion, and the sense of his accountableness, how can it be hoped that he would retain any ardour of spirituality in his desires and feelings? If he is accustomed to contemplate religion only in the crowd or hurry of worldly affairs, mingled with human imperfections, and debased by human passions and weakness; and never or seldom engaged in its contemplation, retired from the world, in the immediate presence of God, where it is seen in its native lustre and purity, nor look forward to the day when it shall reign in heaven, separated from all present interests and infirmities; how can it be hoped that the fervor of his spirit shall be maintained, or that he will not grow cold and thoughtless like the world to which he is chiefly devoted. Prayer is the strength of virtue, and the chosen nurse of piety; it drives away temptation, it gives fortitude in trial, it imparts power to faith, it brings future things present, and grants a foretaste of heavenly bliss. He that lives in prayer lives an angel of God, and will learn to be devoted to him with the ardour and constancy of an angel. His heart is in heaven, and he has his conversation there. But where this duty is neglected his conversation is on earth, and therefore he cares for little but earthly things. Here is his employment, his hope, his home; spiritual devotion never revives his longing after immortality, and it becomes languid, cold and extinct.

FEMALE PIETY.

An Extract.—Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures her esteem, and adds a dignity and worth indescribable to her deeds. How sweet! when the mistress of a family is the hand-maid of the Lord—when the mother of children is an example of piety—when the wife of our bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ! that the sister leaneth on the arm of him who sticketh closer than a brother! that the songstress of the temple belong to the heavenly choir! How pleasant when the absent husband can think of home, and reflect that angels watch the place, who may guard the interest and the health of his heaven born companions, and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consolating if her chacacter is such that she can lean upon the widow's God, and put her children under the guardianship of him who is the father to the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them in heaven. Religion has a peculiar sweetness when it mingles with the softness of the female character.

[*From the American Eagle.*]

Mr. Editor.—A man who owes me a large sum of money which I cannot get, and which I never shall get, has lately made a considerable donation to the missionary fund. I should like to know if it was his money or mine that was given; and also, if any one is to be rewarded in the next world for this donation, which of us is to have it—in JUSTICE.

Good, good, never was there a more *appropriate* question than the above.—And pray good Doctors of Divinity, that is Doctors of the Divinity of Funds, will you answer him, which is to have the reward in heaven, for the donation, the one whose money it was, or him who cheated him out of it, or stole it to give to missions. It is really a *moot* question in missionary casuistry; a very important question in our new funding system of divinity. 'Gentlemen we do earnestly beg your attention to it. It must be answered, or the 'Eagle' will light upon your backs like a Kingbird on the back of a Hen-hawk. It *must* be answered, and that with all convenient speed.

A Sudden Recollection.—An Indian of the Abipones (an equestrian people of South America) was about to be baptised. "You will certainly go to heaven after this ceremony, when you die," said the Jesuit who was to christen him: the Indian was content. Just as the water was on the point of being thrown, however, a doubt arose in the mind of the savage.—"By this water I shall go to heaven?" said he. "As sure as there are musquetoes in America," said the father. "But my friends, who will not be baptised—must they go to hell?" "Assuredly they shall not miss, a man of them." "Then excuse me; I am sorry to have given you this trouble; but I shall choose to go too."

POETRY.

From the Philadelphia Daily Advertiser.

SACRED MELODY.

"*I am the way, the truth, and the life.*"
St. John, xiv. 6.

Thou art the Way—and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from heaven's eternal glow,
By thee must come thou gate of love,
Thro' which the saints undoubting trod:
Till faith discovers, like the Dove,
An ark, a resting place in God.

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom,
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word whose precious radiance flings,
Its lustre upon all below.

Thou art the Life—the blessed well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more:
Thou art the mystic pillar giv'n
Our lamp by night, our light by day;
Thou art the sacred bread from Heav'n:
Thou art the Life—the Truth—the Way.

OBITUARY.

DIED, at the Oxbow, (in the town of Antwerp,) on the 6th inst. Mrs Lascell, consort of Mr. Ralph Lascell, in the 34th year of her age. Mrs Lascell's amiable disposition and manners had ever rendered her an example worthy of imitation.—She was happy and respected in a large circle of friends. Her enemies were none. Mrs Lascell for some time was a believer in the doctrine of universal holiness and happiness, Her sentiments rendered her happy in life, and serene in the hour of death, which she met with that calmness and resignation, which characterize a truly reconciled mind. She left four small children.

She sleeps, but sleeps—
To wake, to glorious immortality.

[*Communicated.*]

NOTICE.

The Pews, in the New Church in this village, will be sold on Monday the 8th of Nov. next: commencing at 12 o'clock.

DEDICATION.

On Wednesday the 10th of Nov. next, the new *Universalist Church*, in this village, will be dedicated to the service of the *one living and true God*, the *Creator Preserver and Saviour* of all men. The Rev. HOSEA BALLOU of Boston will officiate on that interesting occasion. The services will commence at 11 o'clock A. M. Ministering Brethren are respectfully requested to attend.

It is also expected that Br. Ballou will preach in this village on the *first* and *second* sabbaths in Nov.

INSTALLATION.

On Thursday the 11th of Nov. next, the service of Installation will be performed in the New Church in this village. Service will commence at 11 o'clock, A. M.